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(OR BAPTIST)

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Essays, Expositions, &c.

HISTORY OF BAPTISTS, AND OF BAPTIST PRINCIPLES.

Century Eighth.

"In the beginning of the eighth century, the whole Catholic world was as wretched and as wicked as can well be imagined. The miserable mismanagement of applying Jewish science to the artless religion of Jesus, had taken government off its natural base, and all kingdoms tumbled into one mighty mass of ruins. Wherever the hierarchical system of ecclesiastical polity came, civil governors soon found that the pretended superintendents of mankind ought to be superintended themselves, and they were obliged to set up some new claims over their subjects to counterbalance clerical influence. Most princes allied themselves to these dangerous invaders; but sacred despotism was strengthened by foreign alliances tending to universal dominion, and which consequently overbalanced separate states. This is the Christianity that ruined the Roman empire."

Thus dolefully writes Robinson, in his *Ecclesiastical Researches* of the "wretched" and "wicked" state of the Christian world at the opening of the eighth century, and this testimony is confirmed by Mosheim, who remarks, "That corruption of manners, which dishonoured the clergy in the former century, increased instead of diminishing in this, and discovered itself under the most odious characters, both in the eastern and western provinces." And this historian adds, "Nor could the various laws enacted against their vices by Carloman, Pepin, and Charlemagne, at all contribute to set bounds to their licentiousness, or to bring about their reformation."

With such a clergy,—with teachers whose whole lives were one huge exhibition of licentiousness, what must have been the condition of the church itself? With shepherds whose daily conduct was a common scandal, and their vices a public scorn, it would be as idle to expect a pure church—a church framed and regulated according to God's ordinances, as it would be to expect a pure and healthy atmosphere among the graves of the dead. Priests and people were alike depraved, and of nearly the entire church of this period it might be said with the sternest truth, that, from the crown of the head to the sole of the foot, there were wounds, and bruises, and putrefying sores. The church was a ghastly lepers' house, and the loathsome victims moved about but to show how unfit they were to dwell in "the land of the living."

As a consequence, believers' baptism was treated with increasing disregard, and almost wholly disappeared from the Christian world. Only here and there,

in sequestered places and remote corners, away from the great centres of population and fashion, did it retain a place for the sole of its foot. Implying, as it ever must do, a *personal* faith and a *voluntary* adherence to the Saviour, it became of all religious ceremonies the most unpopular and repulsive. It was opposed by both priest and people;—by the priest on account of its bold assertion of an authority higher than his own, and by the people on the ground of its supposed denial of *infant salvation*. For since the Augustinian delusion of baptismal regeneration had spread among a people who believed the priest rather than the Bible, it became an article in the professed creed of Christendom that, as baptism was essential to regeneration, and heaven depended upon this regeneration in man, *therefore*, unless the infant were baptized, it could not be regenerated, and unless regenerated it could not be saved; consequently, the opponents of infant baptism were regarded by the ignorant multitude as being also the opponents of infant salvation, and, as the result, were hated with a fierce and malignant hate. It thus became a matter of necessity and common prudence to withdraw into comparative solitudes, beyond the reach, or at least beyond the power of the popular persecution, and there, in secret recesses, to hold fast the truth, and to preserve it from a total extinction among men. The advocates of believers' baptism did so retire, and to this fidelity we owe, under God, that the ancient Christian rite of a personal dedication to the Saviour by an appointed identity with his death and resurrection, has yet been preserved in the world. Those noble adherents to the pure truth of Christ could abandon courts, and cities, and fashionable throngs, but they could not abandon the faith of God's elect;—they could gladly sacrifice the company of the polished, the emoluments of office, and all the avenues to wealth and earthly honour, but they could not sacrifice their Saviour, their conscience, or their God. All honour to such men, "of whom the world was not worthy." To their mountain isolation, to their self-denying zeal, and quenchless love of Divine truth, next to God, we owe our liberties, our religion, and our Bibles. To all human appearance, but for such men, all that is sacred, true and holy, would long since have perished from the earth. They were the true "salt of the earth," and but for their stern fidelity, as the means employed by the God of truth, our world would have been a charnel-house, a Gehenna, and a wide-spread sepulchre, full of dead men's bones.

Among these faithful men, the remainder of the scattered community at Bangor, described in the last century,* should be allowed a distinguished place. For though that valuable institution was totally ruined, many of its members slain, and the rest dispersed, yet it would be contrary to all known facts of a similar kind to suppose that their principles wholly disappeared. According to the best accounts we have upon the subject, there were at Bangor 2100 "monks;" of these, 1200 were near the scene of conflict between the Britons and the Saxons, and but fifty escaped. Yet what became of those fifty, and the other 900 who remained at Bangor? The fair presumption is that they retired together, or became scattered among the mountain-fastnesses of Wales, where they obtained shelter both for themselves and for the faith which they held dearer than life. There, in all probability, they secured a home, and became *British Waldenses*—the conservators of Baptist principles, during those ages when Papal darkness blinded the minds of all others throughout the western portions of the European world. "The Welsh Baptists," says Benedict,† "have the fullest confidence that their sentiments have always lived in their mountainous retreats, from the apostolic age to the present time, although the people were not always congregated in churches. Their country, in their estimation, was another Piedmont, where the witnesses for the truth found shelter and concealment in times of universal darkness and superstition.... With the first dawn of returning light, *long before the ecclesiastical changes on the Continent or in England*, we see the Welsh Baptists among the first reformers; and they did not appear to be novices in the business, but entered into the defence of their sentiments, and the carrying out of the usual

* See *Primitive Church Magazine* for January, pages 3 and 4.

† History of the Baptist Denomination, pp. 344, 345.

operations of the denomination, as to churches and associations, like those who had been familiar with their principles."

The late Mr. Thomas, of Leominster, than whom no modern writer has paid closer attention to this department of our Baptist history, confirms the above statement in very distinct terms. "I am inclined to believe (says Mr. Thomas) that through all the darkness of Popery there were individuals here and there among the ancient Britons, who had saving knowledge of Christ, though they had not sufficient courage to appear publicly against the growing corruptions of the Romish Church. It is my opinion that the first open struggles of Protestant light against Popish darkness among our countrymen, began at or near Olchon, and that *long before* the appellation of Protestant was known even in Germany." To this may also be added the testimony of an impartial churchman, who, remarking upon the spread of Romanism elsewhere, says, "Welch subjection was, in fact, little more than nominal. Sentiments of a nature far from accordant with Anglo-Italian views, continued to be extensively cherished by the descendants of our pristine church in the northern parts of the principality; and the fact, all but ascertained, that the Holy Scriptures were possessed in the vernacular tongue, may reasonably incline us to regard as of a more scriptural character than those current among their less privileged neighbours."*

From these testimonies united, to which considerable additions might be made, had space permitted, we may very properly infer these two things:—1st. That the remnant of the Bangor monastery, when driven from that seat of learning and piety, took refuge among the mountains of North Wales. 2nd. That in those mountain recesses they preserved the great doctrines and precepts of primitive Christianity through the dark ages of popish superstition, and that these scriptural truths were afterwards brought to light by their posterity, even before the reformation under Luther. Thus the Welch mountains became the sacred shelter of truths which Popery laboured in vain to banish from the earth.

On the continent of Europe, a very similar shelter for primitive practice was obtained about the borders and among the recesses of the Pyrenees, which divide France and Spain. Asturias, Old Castile, Arragon and Catalonia, on the Spanish side, and Languedoc, Tholouse, Rousillon, Narbonne, and other districts, on the French side, were the home of considerable numbers of such as the church of Rome has ever pronounced to be *heretics*. In doctrine they were far from being uniform, and to no inconsiderable extent unsound; but in one particular of Christian practice they were united as one man, and that was in their rejection of infant baptism. They baptized none without a personal profession of faith; and on account of their re-baptizing all who entered their communion from the Catholic church, they were called Anabaptists. These were the progenitors of those bold and faithful men who, in the twelfth century, obtained the name of Albigenses, and who were so cruelly persecuted by the Romish church. And even in this century, a chief instrument of that church began this work of blood. Charlemagne, or, as he is frequently called, Charles the Great, imbibed the pious design of clearing the world of heretics; and in the prosecution of this object, he employed the sword of state in shedding the blood of a large part of the Continent. With all the skill of a warrior and the cruelty of a savage, he successively subdued the Saxons, the Frisians, and the Huns, to an acknowledgment of the Christian faith. And the more effectually to complete his plan, he took counsel of the leading ecclesiastics of that age, but more especially of Alwin, abbot of Canterbury, whom he invited from England; and these *pious* prelates advised his majesty that nothing would prove so permanently effective in preventing heresy as *infant baptism*. Hence he enjoined upon the conquered tribes that they should be baptized themselves, on pain of death for neglect, and that their children should also be baptized *within the year of their birth*, or be subject to heavy fines.* In this diabolical manner he laid a large part of the continent at

* Baxter's Church History, page 261.

"The Vale of Carleon," says a Welsh author, "is our valley of Piedmont, where the ordinances of the gospel have been administered to this day, in their primitive mode, without being adulterated by the corrupt church of Rome."

* This was the first *legal* enactment in Europe in favour of infant baptism.

his feet, and then called the work conversion! "This man," exclaims a French writer, "who shed such a torrent of blood, robbed his nephews of their patrimony, and—, has, by the Church of Rome been ranked among the number of her saints."

Among these plains and mountain recesses of France and Spain, *heresy*—the heresy of obeying God rather than man, found an abode for several centuries, and with the exception of the persecution under Charlemagne, its professors remained undisturbed until the year 1270. During this extended period, with all their differences about other points, it is believed, on very strong evidence, that the inhabitants of the Pyrenean districts held fast to the practice of believers' baptism, and, in this vital particular, were faithful witnesses for the truth of God. The Paterines in Italy, and the Paulicians in the East, were also firm in their opposition to infant baptism. Even Mosheim admits this, when he says of the latter, "It is evident they rejected the baptism of infants. They were not charged with any error concerning baptism."

The age, however, taken as a whole, was one of "gain," and not of "godliness." Not only was infant baptism encouraged as a means for the exaltation of a corrupt priesthood, but because it brought "filthy lucre" to their coffers. It proved a *paying* invention, and the lust of gold made it at last a source of pecuniary oppression to the people at large. Some of the more thoughtful of the clergy perceived the injurious consequences which these exorbitant charges would speedily produce; hence, in a synod of British prelates held near to a place then called Clonesho, in the year 747, it was enacted, among other things, that "they (the clergy) should take no money for baptizing infants." It may very fairly be presumed that this wise enactment tended to make the innovation itself vastly more agreeable to the people.

From the foregoing facts it is most evident that infant baptism owed its extension *chiefly* to the sword of Charlemagne, —that believers' baptism was deemed a *heresy* deserving of the heaviest punishment, and that nothing but the force of truth and the special grace of God preserved this great apostolic rite from an utter extinction in the eighth century of the Christian era. A.

MANOAH'S WIFE, THE BEST REASONER.

Leaves from my Note Book.

BY A YORKSHIRE PREACHER.

(No. 8.)

"And Manoah said unto his wife, We shall surely die, because we have seen God. But his wife said unto him, If the Lord were pleased to kill us, he would not have received a burnt-offering and a meat-offering at our hands; neither would he have showed us all these things, nor would, as at this time, have told us such things as these:"—JUDGES xiii. 22, 23.

FOR the people of Israel's sin the Lord delivers them into the hands of their enemies, the Philistines, for forty years. At the expiration of that period he determines to work out their deliverance; and to further that end the angel of the Lord is despatched from the celestial regions to communicate with a barren woman of the tribe of Dan. His message is briefly to the effect that she should conceive and bear a son, who should be a Nazarite unto God from the womb, and when grown, should deliver Israel from the yoke of the oppressor. The woman tells her husband of the singular appearance of this "man of God whose countenance was like the countenance of an angel of God, very terrible," and then informs him of the prediction. This astounding revelation calls forth his admiration and excited his curiosity, so forthwith he betakes himself to prayer that *he* may be favoured with a visit from the man of God too. In answer to prayer, the angel again descends; again repeats the prediction, and again gives suitable advice with regard to the subjects of it. Out of gratitude, Manoah would detain him until "a kid is made ready," but the angel not being as yet "a

partaker of flesh and blood" declines the hospitable offer, but will accept a burnt-offering if presented to the Lord. This astonishes Manoah, who, not knowing that he was an angel of the Lord, asks what might be his name, intending when his saying come to pass to "do him honour." His inquisitive question, is not, however, satisfactorily answered, the angel declining peremptorily to tell his name "seeing it is secret." Now the kid with a meat-offering is offered upon a rock unto the Lord; the fire is applied to the sacrifice; the flame rises toward heaven; soon the whole will be consumed. Why do Manoah and his wife start, and stretch out their arms, and hold their breath with terror? See, the stranger moved towards the flame; he rises from the earth as if moved by an unseen power; he enters the body of the flame, and appears as one clothed with a garment of fire,—higher, higher, higher, still the flame rises, and the fire-clad angel with it,—now the scene fades from the wonder-stricken vision of the two spectators—the whole truth bursts upon them; it is a Divine person they have had to deal with; they fall upon their faces: and then Manoah said unto his wife, "We shall surely die, because we have seen God."

Was this good reasoning? It was not, though it must be confessed, there was some ground for entertaining the fear. Have not the saints of the Most High in all ages, said something similar when favoured with such God-like visitations? Look at Jacob: when he had wrestled with the angel and had obtained the blessing. We read that Jacob called the name of the place Peniel, for said he, "I have seen God face to face, and my life is preserved." Look at Gideon. When Gideon perceived that his visitor was an angel of the Lord, he said, "Alas, O Lord God! because I have seen an angel of the Lord face to face." He was afraid on that account, and apprehended that death was near. Look again at Isaiah: When favoured with a vision of the Lord sitting upon a throne, high and lifted up, he cried, "Woe is me, for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King—the Lord of Hosts." Why did these great and good men entertain this fear? We have one reason given us, perhaps, in the answer that God gave to Moses, when he desired to see God: "Thou canst not see my face; for there shall no man see me and live." They might fear that personal contact with God, in any shape, would be sufficient to ensure their destruction. But this was a fallacy, as they lived to prove. No man in mortal flesh could bear to look on the effulgence of essential Deity. A God veiled, however, is another matter. We cannot look straight at the sun when shining in noon-tide glory; but let a slight cloud pass between, through which his rays can penetrate, then we can look up with eye undazzled; and continue to gaze on the giver of light and heat with pleasure. So the poet tells us it is with Jesus, our Sun of righteousness:—

"Till God in human flesh I see,
My thoughts no comfort find;
The Holy, Just, and Sacred Three,
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"But if Immanuel's face appear,
My hope, my joy begins;
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God out of Christ is a consuming fire; God in Christ is a God of love, grace, mercy, and compassion, to whom we are invited to approach at all times, without hesitation and without dread.

Another reason why this fear might prevail was, because a revelation of God's greatness always shows man's littleness. We cannot behold the one without beholding the other. Saith the sinner convinced of his sin by the Holy Ghost, "How can I live? I am finite: God is infinite. I am all unclean: he is purer than the driven snow. I have loved iniquity: he hates it with perfect hatred. I have broken his laws: his justice demands payment to the utmost farthing. I have rebelled against him with all my powers, all the time that he was showering his blessings on my head: his very goodness stands in terrible array against me. I tremble before him as my judge: he will laugh at my calamity and mock when my fear cometh. Where shall I hide my guilty head? Whither shall I flee? "I shall surely die, because I have seen God." Tens of thousands have given utterance to language like this, when for the first time they have been

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brought into contact with the "high and lofty one that inhabiteth eternity."

Sinner, art thou on this spot? Then for a few moments hearken to the language of a far better reasoner than Manoah or thyself. Here without controversy the woman hath the best of it. Seeing Manoah trembling, and ready to die for fear, his wife administers to him a spirit-strengthening cordial. "But his wife said unto him, If the Lord were pleased to kill us, he would not have received a burnt-offering, and a meat-offering at our hands; neither would he have showed us all these things, nor would, as at this time, have told us such things as these." We may exclaim with regard to this good woman, as Christ did with regard to the woman of Canaan, "O woman, great is thy faith!" That godly husband is well off that hath such a wife as this. She was, to Manoah a "help-meet" indeed,—a help-meet not only in temporal matters, but in spiritual. A double union subsisted between them,—the union of flesh and spirit. Thus they were bound to each other for time and eternity by ties indissoluble. Both spake the language of Canaan, the only difference being the woman was its best master. This was not one of those ill-assorted matches, where the child of God is united to the child of Belial, and a union has been madly attempted between light and darkness. Such shall "have sorrows in the flesh," and in all probability go mourning to the end of their days. As well may we expect fire to agree with water, sunshine with storm, snow with harvest, and life with death, as expect an agreement between such parties, when the grace of God is in the heart of the one, and Satan reigns enthroned in the heart of the other. While the marriage bell rings, or the "honey-moon" lasts, all may go on merrily; but when the novelty is over, the "tug of war" will commence, and antagonistic influences will make bitter the sweetened cup. But Manoah and his wife sat together in one boat, sailed along one stream, pulled the oars both one way, and had the pleasant prospect at last of landing "to meet to part no more" in one desired haven.

How humbly Manoah's wife speaks, "If the Lord were *pleased* to kill us." She seems to esteem the Lord's pleasure more than her own life. Some persons think it is a hard thing that they have not their lives in their own hands, and that God can call them away whenever he pleases. They do not delight in God's sovereignty, but would rather be sovereigns themselves. Not so was it with this good woman. She felt that her life was a boon from the hands of God, and that whether he took it away or spared it, he would do right. It is sweet to hear christians talk in that strain, and more especially under afflictive dispensations. "If the Lord were *pleased* to try me." "If the Lord were *pleased* to afflict me," is certainly much better language than speaking of him as acting unkindly, or as if he treated us more ill than we deserved.

The reason why this good woman believed that the Lord would not kill them was because he had "received a burnt-offering and a meat-offering at their hands." If an eastern monarch should receive or accept gifts of his subjects, it is a sure token of his favour. If he loves them, he will love their gifts; if he despises them he will reject their gifts. So Manoah's wife argued with regard to the Lord. He had received their gifts, therefore, he loved their persons, and designed them no ill. The offering that God had accepted was very significant. It was "a burnt-offering and meat-offering,"—a young kid and probably an unleavened cake. Why did God accept such a simple offering? The answer is, because Christ was set forth by it. "In burnt offerings and sacrifices for sin thou hast had no pleasure," saith Christ to the Father; "then, said I, lo, I come (in the volume of the book it is written of me) to do thy will, O God." The ceremonial law "had a shadow of good things to come," those good things which are revealed to us in the gospel. That Christ was set forth by their sacrifice; yea, had a great interest in it, is manifest from the fact that, it was he who appeared in this man-like form to Manoah and his wife, inasmuch as he declared that his name was "secret" or as it should be rendered WONDERFUL. This burnt-offering, the goat offered on the rock, and burnt with fire, set forth the offering of Christ and the sufferings he would have to undergo while enduring the fire of Divine wrath; and the meat-offering, the unleavened cake, sets forth the suitable provision

that he would be to his people as the sacrificed bread of life. Then as Manoah's wife reasoned, so, sinner, do thou reason. Are thine eyes opened to see thy true position in the sight of a holy and just God, and dost thou pant for acceptance at his hands? Then, thou art authorized to say that Christ has been offered for thee, that he has endured the fire of the Father's wrath, and hell's opposition for thee; that he has been consumed that thou mightest not perish in the flame; that he has ascended on high, fire-proof, and pleads the merits of his blood before the throne; that thou mayest ascend on high after the same fashion and enjoy his glory too. The Lord is never pleased to kill the seeking sinner. So, poor sinner, guilty sinner, black sinner, hell deserving sinner, instead of giving way to despondency, lift up thy head, take the consolation that God would give thee:

"Jesus, thy great High Priest, has died,
Then seek no sacrifice beside;
His blood did, once for all, atone,
And now it pleads before the throne."

Once more listen to this good woman's reasoning. Had the Lord been pleased to kill us, saith she, "he would not have showed all these things, nor would, as at this time, have told us such things as these." He had shown them Christ in the assumed form of an angel; he had told them his name, which was Wonderful; he had ascended toward heaven in the flame of their offering, and had shown them how intimately they would be connected with Israel's future deliverer. Surely this was good proof of God's good will, and this good woman recognized it, and argued favourably from it. So, my fellow sinner, if the Lord hath shown thee the beauty of the man Christ Jesus; if he has shown thee that he is what his name sets him forth to be, Wonderful; if he has shown thee the worth of his sacrifice; if he has favoured thee with a great desire to be intimately connected with Israel's great Deliverer, no longer tremble lest thou shalt die; as surely as Christ lives, thou shalt live; for inasmuch as God hath taken the trouble to send Christ down to thee, and to reveal the glory of Christ within thee, and he never performs a work of this kind for nothing, so will he take the trouble to complete the work that he has begun, and teach thee practically through everlasting ages, that his design is not to kill but to save.

THE FULNESS OF CHRIST.

(Continued from page 33).

"For it pleased the Father that in him should all fulness dwell;"—COL. i. 19.

In dealing with the reasons of the Divine Father's pleasure that this fulness should dwell in Christ, it becomes mortal men to be humble, modest and teachable. There are many subjects on which he has given no account of his ways, and who are we, that we should require to know his reasons for what he has done? Here we should be content to remain in ignorance, until the revelations of another world shall impart a clearer light; and if at any time we encounter difficulty, and cannot fathom the Divine mystery, it should be regarded as a complete reply to suspicion, or doubt, or unbelief, that he, the all-wise God, "worketh *all things* after the counsel of his own will." Beyond this assurance, no gracious soul would desire to penetrate. It is enough "the counsel of his own will" is an guarantee for an infinite rectitude that is done in heaven and upon earth.

But where reasons are not clearly given they may frequently be inferred, either from the case itself, or from "the analogy of faith;" and if a devout regard be paid to these principles of judgment, we cannot go far astray when investigating the probable causes for any revealed course of action. And keeping these principles in view, we would assign the following reasons for the Father's pleasure in awarding this infinite fulness to Christ.

I. *This fulness was deposited in Christ, that the Father might thus declare to the*

universe his approbation and acceptance of the work of Christ.

The work undertaken by Christ was by far the greatest that the universe had ever known, and infinitely beyond that of creation itself. To reconcile the apparently irreconcileable differences between a holy God and rebel worms,—to repair the inroad made into moral government,—to honour a broken law, and, in the capacity of the sinner's Surety, to bring in an everlasting righteousness, that awful justice and infinite holiness should suffer no wrong or detriment, while the rebel sinner himself should be raised even to the "Father's house;"—that all this should be done in perfect harmony with every conceivable attribute of Divinity, and that justice in all its purity, should unite with mercy, in all its love, to approve the deed and aid its success;—such a work as this was never known before throughout the vast creation. It astonished the pure intelligences of heaven; so much so that they "desired to look into" it,—to probe its depths, that, over and above whatever they knew before, they might learn by the church "the manifold wisdom of God." When, therefore, this mighty work was completed, and so finished and perfected as to receive the full approbation and acceptance of the Divine Father, that he had nothing more to demand of the sinner's Surety, then to announce to the whole universe that he fully approved and accepted that work, he proclaims to angels and to men—to heaven and to earth, that he who had accomplished this wonderful work was worthy of all fulness, and that in him henceforth should "all fulness dwell."

II. *It pleased the Father thus to declare his entire confidence in Christ, that he would rightly employ the fulness entrusted to his keeping.*

This mode of announcing his confidence in Christ is of the greatest possible importance, because it contrasts so remarkably with the withdrawal of confidence from both angels and man, after due and proper trial. To angels the Divine Father awarded a creature fulness—an adequacy of power suited to their condition; but a large part of them abused the trust, and fell to rise no more. God will never put confidence in *them* again, nor trust them with any other portion of his vast resources. Consequently they are treated as an abandoned race, in whom God can place confidence no more for ever and for ever. And man in Eden was similarly trusted with a fulness appropriate to his scale in the creation—a perfect man, in the image of God, but he too abused his trust, and God has placed in him no confidence whatever, from that day to the present. He, too, is an abandoned creature, as far as his own resources are concerned, and God has withdrawn from him all trust and confidence, and left him to futile inventions, except where his own special grace is mercifully bestowed. Now conceive for a moment, for the purpose of illustration (and nothing more, for the conception is that of an impossibility) that Christ had failed in the work he had undertaken,—imagine that, when he was "tempted *in all points* like as we are," or when he poured out "*strong crying and tears* unto him that was able to save him from death," or when "the spirit truly was willing, but *the flesh was weak*,"—that then he had given way, and failed to endure the test! That the trial was intense, that the test was severe in proportion to the ability of the tried one, cannot be doubted. He entered the wine-press *alone*, and "of the people *there were none with him*." In his momentous struggle he had no helper, and at the last extremity even the Divine Father withdrew, and left him to endure the conflict alone. Hence that piercing exclamation—"My God, my God, why hast *thou* forsaken me?" And how far it was possible for the mere humanity of Christ—the *man* Jesus, to fail in the conflict, it is not given to us to determine. But the *man* was no more than *man*, and the Divine union of Christ with that manhood, constituted the Immanuel. Yet let this be as it may, a failure here would have been fatal to the great undertaking; and Satan, hell, and all the powers of darkness, united their utmost force to beat down and overthrow that man Jesus, *that, if possible*, they might revel in the spoils of a ruined salvation. Admit, then, that the man had failed, that the embattled hosts had proved too mighty, and that he had died never to rise again;—admit this as a dim possibility, where, then, would have been the Father's confidence? and where the hope of the church? Both alike would have proved abortive, and in him who had failed in

the trial, confidence would never have been reposed again. But he triumphed over the foe, and defied the gates of hell; and having come out scatheless from the fiery trial, the Divine Father proclaims his full confidence in the conqueror, by placing in his keeping "all fulness;" and, by this great act, declares to angels and to men that his dear Son is worthy of all confidence, both in heaven and upon earth.

III. *The Father placed this fulness in Christ, that the affection and obedience of all heaven might be rendered to him as the great Redeemer.*

It was evidently the Father's great purpose that his Son Christ Jesus should be the Head of the heavenly world. Hence, when the Redeemer had finished the work of redemption to the Father's entire satisfaction, "he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and put all things under his feet, and gave him to be the Head over all things to the church." Of this dignity the Saviour took the possession when, having "gone into heaven, angels, and authorities, and powers were made subject to him." And this was the high proof of the Father's satisfaction with his glorious work in becoming obedient unto death, even the death of the cross. "Wherefore God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Around his glorified Person all the love of heaven is to gather, and before his feet every knee shall bow. Having deposited in him all fulness, the Father has made him the Source and Centre of all supply to a redeemed universe; and he will have him to possess the love and obedience of all who shall inhabit the kingdom of his glory.

IV. *The Father gave this fulness to his Son, to honour him as the Head and Representative of his church.*

It is distinctly stated that he "gave him to be Head over all things *to the church*." The Father loved the church, and gave his Son to redeem it from the curse of the law; and when the Son perfected this redemption in his own sufferings and death, when he "endured the cross, despising the shame," and overcame death, hell, and sin, then the Father raised him to the honour of possessing all fulness on behalf of the church. He, the Head, received the trust for the benefit of the members, and no higher dignity could even the Almighty Father confer, than that of making him the possessor of all fulness, as their Head and Representative.

V. *This fulness was given to Christ, to declare the safety of the church, by placing unlimited resources at the disposal of her Saviour and Lord.*

One most important part of the redemption of the church is its safety. Were there any doubt about this, either with regard to its gathering, or when gathered as to its safety, the fear of insecurity would mar the whole undertaking. And is it not beyond all question, that a complete success in these two points—first, that of gathering the church together, and second, that of keeping it secure from all harm when gathered,—depends upon the resources of him on whom these two great points are devolved? What if he were not able to gather his sheep, or when gathered, he were not not able to keep them; but that, being inadequate in resource, suffered them, *or any of them*, to perish? Would not this prove a reflection on his ability? And would it not weaken his claim to an unlimited confidence? But when we are assured that, by the Father's pleasure, "all fulness" dwells in him, there remains no room for doubt concerning his ability, nor the shadow of a fear about the security of his charge. He who possesses "all fulness" will call and pardon, sanctify and secure, every member of his chosen flock, until, having "put down all rule, and all authority and power," and brought in the last lamb of the fold, he will present his bride, the church, to himself, "a glorious church, not having spot, or wrinkle, or any such thing." The possession of this fulness is the guarantee of this final success, and who can doubt his ability in whom "all fulness" dwells?

VI. *It pleased the Father to place this fulness in his Son, that he might become*

the only object of hope to a ruined world.

On this point there is no ambiguity whatever, for it is an unalterable law "that all men should honour the Son even as they honour the Father." This honour is inseparable from faith and confidence in him as the Saviour, and apart from him there is no hope in the world to come. To warrant this hope—to give life to the expectation of awakened sinners, the Father has placed in his Son all fulness, and directs their faith and hope to him *alone*. Apart from him, even the Father cannot treat with sinful men, except on principles of justice. The Saviour himself has therefore declared that "no man cometh unto the Father *but by me*." Consequently, all the great transactions about redemption—all the infinite concerns of salvation, and the whole business of reconciliation with God and glory hereafter, are to be arranged with him in whom all fulness dwells. For these solemn purposes he possesses this fulness, and it is the Father's pleasure that the hope of a dying world should gather around his Son alone. That he may secure that hope—that it may be directed to him with a confidence growing up into a full assurance of success, the Father has declared to perishing sinners that, to meet their extremity and justify their application to his dear Son, it has been his sovereign pleasure that in him, even in him, "all fulness should dwell."

If these things are so, then, reader, what think you of Christ? Is he *nothing*, or is he all and in all to you? Upon your estimate and use of him your everlasting state depends. Deem him precious, love him, employ his fulness, and you are saved for ever and ever; but despise or neglect him, and you perish with an everlasting destruction.

Believer, do you honour and duly employ this fulness? or are you faint and weary through its neglect? Do you draw from it daily, hourly, *constantly*? Or are you content with irregular and meagre supplies? Are *you* seldom at this fountain-head of all grace? What wonder, then, that you are thin, and cold, and feeble? Are you straitened in him, or in your own bowels? Why not seek to be robust, strong, and healthy, as a disciple of Christ? Is it honourable to him or to you, that you should stand starving and trembling there, when in your own Lord all fulness dwells? Oh, shame upon you, believer! Once more listen to his voice, as the voice of this fulness—"Ask and receive, *that your joy may be full.*"

W. S.

THE PRAYER-HEARING GOD.

By Rev. C. H. Hosken.

THE burden of every soul last month appeared to be the dreaded American war. Shall we fight our own brethren? Shall

> "The children of one family
> Fall out, and chide, and fight?"

WAR! If every letter were a syllable, every syllable a thousand letters, and out of each letter issued hissing serpents, or fiery flying dragons, with breath as poisonous as the cockatrice, and the sting as deadly as the rattlesnake, it would but be a faint shadow of the horrors of war. But even these horrors are intensified when those against whom we war are our own kindred according to the flesh, and many of them brethren in a precious Redeemer. No wonder if we began the week of prayer with a heavy burden. But God has said, "Before they call, I will answer, and while they are yet speaking, I will hear." The intention was registered in heaven, and, before the week ended, our prayer in this respect was turned into praise; for war was averted and peace continued.

Alas! how slow we are to use the mighty weapon of "*all prayer!*" when the Holy Scriptures are full of the most gracious encouragements and examples. We hear the voice as though we heard it not, saying, "Call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me." Even our own personal deliverances seem forgotten. Ought we not more frequently to "remember the days of the right hand of the Most High?"

I was once in a most fearful storm between Madeira and the continent of Africa. We were driving, at a fearful rate, down among the Canary Islands. Most storms last twelve hours, some twenty-four;—this lasted thirty-six. Two ships, which had been in company with us before the storm commenced, were lost. The mate of the ship said that it blew hard enough to blow the hair off of his head. All felt a deep and solemn anxiety. I commenced earnest prayer:—how long I continued in prayer I know not; but while in prayer, the captain came down into the cabin with a smile on his countenance, exclaiming, "All's right!" the wind has just chopped round eight points of the compass." What joyful news! We escaped the bluff island of Palma and its frowning rocks by about a mile and a half; and with such a sea, though the storm had abated, we had not a ray of hope except in God, under whose control are the winds and waves of old ocean.

But how often, notwithstanding this and similar deliverances, have I been straitened in prayer! Too much like the Israelites has been my experience, of whom it is said, Isa. xxvi. 16, "Lord, in trouble they have visited thee: they poured out a prayer when thy chastening was upon them." While I strike at the indolence of many professors, too often the chips fly into my own face, and I can but cry, Lord, forgive!

Still the remembrance of former mercies ought to encourage future hope. We have still abundant matter and cause for prayer, whilst the word of God is full of encouragements to this holy exercise. We might well continue our supplications for greater spirituality, for greater purity and more of principle in our churches, for the conversion of the heathen at home and abroad, for the abolition of slavery, for permanent peace, and for the universal extension of the empire of King Jesus.

Adhering closely to the word of God, doing the work of Christ in the spirit of Christ, avoiding all time-serving expediency and carnal policy, resting on the faithful promises of a covenant-keeping God, we may, and should, go forward, with certain assurance that "God, even our own God, shall bless us; God shall bless us, and all the ends of the earth shall fear him."

Norwich, January, 1862.

BLACK BARTHOLOMEW; OR, TWO HUNDRED YEARS AGO.

[DURING the present year, it is intended to commemorate "black Bartholomew," (as it has been called) by some new proofs of the power and efficiency of the voluntary principle; it is of importance, consequently, to become acquainted with the event itself. We therefore beg the attention of our readers to the following account by *Bishop Burnet*, of the passing of the notorious ACT OF UNIFORMITY.—ED.]

"When it was brought into the House, many did apprehend that so severe an Act might have ill effects, and began to abate of their first heat: upon which reports were spread, and much aggravated as they were reported to the House of Commons, of the plots of the Presbyterians in several counties. Many were taken up on those reports; but none were ever tried for them. So, the thing being let fall, it has been given out since, that these were forged by the direction of some hot spirits, who might think such acts were necessary to give an alarm, and by rendering the party odious, to carry so severe an Act against them. The Lord *Clarendon** himself was charged as having directed this piece of artifice: but I could never see any ground for fastening it on him: though there were great appearances of foul dealing among some of the fiercer sort. The Act passed by no great majority, and by it, all who did not conform to the liturgy by the 24th of *August, St. Bartholomew's* day, in the year 1662, were deprived of all ecclesiastical benefices, without leaving any discretional power with the king in the execution of it, and without making provision for the maintenance of those who should be so deprived; a severity neither practised by Queen *Elizabeth* in the enacting her liturgy, nor by *Cromwell*

* The Lord Chancellor of that period.—ED.

in ejecting the Royalists, in both which, a fifth part of the benefice was reserved for their subsistence! *St. Bartholomew's* day was pitched on, that, if they were then deprived, they should lose the profits of the whole year, since the tithes are commonly due at *Michaelmas*. The Presbyterians remembered what a *St. Bartholomew's* had been held at *Paris* ninety years before, which was the day of that massacre, and did not stick to compare the one to the other. The book of Common Prayer with the new corrections, was that to which they were to subscribe. But the corrections were so long a preparing, and the vast number of copies, being many thousands, that were to be wrought off for all the parish-churches of *England*, made the impression go on so slowly, that there were few books set out to sale when the day came. So many that were well affected to the Church, but that made conscience of subscribing to a book that they had not seen, left their benefices on that very account. Some made a journey to *London*, on purpose to see it. With so much precipitation was that matter driven on, that it seemed expected, that the clergy should subscribe to a book they had never seen. This was done by too many, as I was informed by some of the bishops. But the Presbyterians were now in great difficulties. They had many meetings, and much disputing about conformity. *Reynolds* accepted of the bishoprick of *Norwich*. But *Calamy* and *Baxter* refused the sees of *Lichfield* and *Hereford*. And about two thousand of them fell under the parliamentary deprivation, as they gave out. The numbers have been much controverted. This raised a grievous outcry over the nation; though it was less considered at that, than it would have been at any other. *Baxter* told me, that, had the terms of the king's declaration been stood to, he did not believe that above 300 of these would have been so deprived. Some few, and but few, of the episcopal party were troubled at this severity, or apprehensive of the very ill effects it was like to have. Here were many men, much valued, some on better grounds, and others on worse, who were now cast out ignominiously, reduced to great poverty, provoked by much spiteful usage, and cast upon those popular practices that both their principles and their circumstances seemed to justify, of forming separate congregations, and of diverting men from the publick worship, and from considering their successors as the lawful pastors of those churches in which they had served. The blame of all this fell heaviest on *Sheldon*."*—*Burnet's Own Times, vol.* 1, *page* 268—70.

Fragments and Choice Sayings.

DELIGHTING IN GOD.

SEE, then, to the usual temper of your spirit; and do not think it enough, that you hope the great renewing change did sometime pass upon it; and that, therefore, your case is good and safe, and you may now take your ease and liberty; but be intent upon this, to get into a confirmed growing spirituality, and that you may find you are in your ordinary course after the Spirit; then will you savour the things of the Spirit (Rom. viii. 5); and then especially will the blessed God himself become your great delight, and your exceeding joy. (Psa. xliii. 4.) Retire yourself from this world, draw off your mind and heart. This is God's great rival. The friendship of this world is enmity to him, (James iv. 4); which is elsewhere said of the carnal mind; (Rom. viii. 7); that is indeed the same thing. You must cast off other lovers, if you intend delighting in God.—*John Howe*, 1674.

SANCTIFICATION.

I MUST tell you that we do not well understand what sanctification and the new creature are: it is no less than for a man to be brought to an entire resignation of his will to the will of God; and to live in the offering up of his soul continually in the flames of love, as a whole burnt-offering to Christ. — *Archbishop Usher.*

* The then Archbishop of Canterbury, and who was one of the strongest advocates for the infamous Five-Mile Act.—ED.

A Page for the Young.

A BEAUTIFUL ANSWER.

A Sunday school teacher, instructing his class on that portion of the Lord's Prayer, "Thy will be done on earth, as it is in heaven," said to them, "You have told me, my dear children, what is to be done—the will of God; and where it is to be done—on earth; and how it is to be done—as it is done in heaven. Now, how do you think they do the will of God in heaven?"

The first child replied, "They do it directly;" the second, "They do it diligently;" the third, "They do it always;" the fourth, "They do it with all their heart;" the fifth, "They do it altogether."

Here there was a pause, and no other child appeared to have an answer; but, after some time, a little girl said, "Why, sir, they do it *without asking any questions.*"

This was a most beautiful reply, and nothing could be more appropriate. To do the will of God, "*without asking any questions,*" is indeed to become as perfect as our nature will permit.

THE BEREANS.

Acts xvii. 10—12.

"These were more noble than those of Thessalonica, *in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so.*" This was the *nobility* of the church at Berea. Their candour in listening to the preaching of the Apostle was noble. Their love of truth was noble. Their earnestness in comparing it with the written revelation of God was noble. Their independence of human authority was noble. Their submission to the authority of God in his written word was noble. Their promptness and courage in receiving the *preached* word (sustained and corroborated as it was by the written word,) was noble. Here is true Christian nobility. God makes little of titles or nobility derived from natural descent, or denoting worldly distinctions. But the Gospel has its order of nobility as well as the world. It consists in love of truth, openness of conviction, earnestness in exploring the word of God, courage in avowing the truth even when it contradicts ourselves and defies the world. These are the *high-born* and *generous* souls whom God hath decorated with the spiritual nobility of Christianity, and such let us all strive to be. The nobility of earth will pass away and perish, but the nobility of heaven *will endure for ever and for ever.*

WHAT A LITTLE TRACT CAN DO.

A slaveholder in Alabama, who had almost become an infidel, had a little son who returned delighted from school, with a prize which his teacher had given him. The father called his child to his side to examine his gift. It was a tract. For a moment he looked at it, and then resolved he would read it. Its perusal led him to reflection, and then to his conversion to Christ. In looking at his slaves, he felt that he had no right to retain them longer in bondage; and at once formed the noble resolution of liberating them. True to his principles, he faltered not; but, with trust in God for his future necessities, he removed with them to Kentucky, (not being able to liberate them in Alabama,) and there, after much instruction and kindest care over them, he made them free. His property, which wholly consisted in his slaves, was estimated at a hundred thousand dollars. At once he sacrificed it all, and became poor for conscience' sake. For years he was ridiculed by the name of 'abolitionist,' but it moved him not from his purpose. He has been mobbed and insulted, even in the free States, yet never did he forsake the principles of liberty.

Let the young learn to do good, if only by a tract. They should never forget the words of the holy Scripture, "In the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not whether shall proper, this or that, or whether they both shall be alike good."

Obituary.

MISS CATHERINE HARVEY

DIED recently, at Conlig. She was the youngest daughter of Mr. Alexander Harvey, senior deacon of the church here, and in the 21st year of her age. She was baptized on Dec. 9, 1855, and during the period of her connexion with us exemplified the power of Divine grace in a life and conversation becoming the gospel. During the last two years she discharged the duties of female teacher in our day school, and was much esteemed for her kind and amiable disposition towards the children. Her attendance upon the means of grace was very exemplary. The last house she was in, except her own, was the house of God, when her infirmity was such, that she required assistance both in going and returning. Her patience under affliction was very remarkable. On the day of her death, the doctor told me that she had been a great sufferer; but she never said so herself. The will of God seemed to be her will, and not a murmur escaped from her lips. From the nature of the disease (an affection of the heart), she long had "the sentence of death in herself," but death was contemplated by her, not only without alarm, but with a feeling of satisfaction. Her last words were, "Christ—Christ—Christ." Thus she died, as she lived, in the possession of "the full assurance of hope," and that hope was supported by such a body of practical evidence as to leave a testimony with all who knew her that wisdom's "ways are ways of pleasantness," and that "all her paths are paths of peace."

JOHN BROWN, *Pastor.*

Correspondence.

SUNDAY SCHOOLS—ARE THEY NOT ABUSED?

To the Editor of the Primitive Church Magazine.

SIR,—I have long wished to see the subject of our Sunday School system taken up and examined by some competent hand. Not that I think that the system itself is either wrong or injurious, but the reverse; for some of my own earliest convictions were received in a Sunday School; and many of my happiest hours have been spent there, as a teacher. Yet, somehow, I have had a fear about me that, as at present worked, they are assisting to encourage a neglect of duty in an important direction.

The family compact is the most sacred one on earth, and ought to be the home of every social virtue. The character should be formed by *parental care*, and every father ought to be an Abraham to his household (Gen. xviii. 19). He therefore should be *the teacher* of his own children, and I think it could easily be proved that wherever this duty is systematically neglected, public virtue is assailed in a vital particular, social depravity is the inevitable result, and that no supplementary mode of supplying the neglect *by other parties*, can ever overtake and subdue the evil. In a word, it appears that social virtue depends under God, upon *the home*, and if any system whatever fails to carry back the duty to that important circle, it is so far defective in accomplishing the evident design of God in the establishment of the family compact.

Now what, with your permission, I wish to ask at the hands of some of your able correspondents, is,

First, is not the present Sunday School system defective (to say no more) in not *insisting* upon the great parental duty of every father of a household to teach his own family? 1 Sam. iii. 13; Eph. vi. 4.

Second, by what modification of the present Sunday School system, could it best be brought to bear on the inculcation and enforcement of the great parental duty now so fearfully neglected?

Your's truly,
AN OBSERVER.

[Any replies to these important enquiries must be brief and pointed.—ED.]

Poetry.

THE CROSS, THE TEST OF LOVE TO CHRIST.

(From the German.)

SOME with Jesus are delighted,
While he speaks of joys to come,
Thinking that to them is plighted
After death a happy home;
But the "cross"—when he declares it,
"None but he who takes and bears it
Can my true disciples be;"
Few—how few!—to this agree.

All are pleased when "Come ye weary!"
They can hear the Saviour say;
But 'tis language harsh and dreary,
"Enter ye the narrow way."
While "Hosanna!" men are singing,
All can love. But when is ringing,
"Crucify him!"—at the sound,
Nothing more of love is found.

While his hands are food supplying,
All with joy his bounty take,
When in anguish he is lying,
None for his protection wake.
Thus may Jesus have our praises,
While our hopes and joys he raises;
But should he his favours hide,
Love to him would not abide.

Is thy joy in Christ arising
From thy love to him alone?
In his sorrows sympathizing,
Can'st thou make his griefs thy own?
Should he cease with hope to bless thee,
Should dark fears and doubts distress thee,
Still confiding, couldst they say,
"Jesus, thou art all my stay?"

In thyself, Lord, thou art worthy;
All our love is but thy due;
Saints and angels cry before thee,
"Thou art holy, just, and true!"
Whose on thy bright perfections
Fixes all his best affections,
Has, in loving thee, a part,
That shall satisfy his heart.

Reviews.

BRIEF NOTICES.

The Fugitive of the Cevennes Mountains. Adapted from the French of M. J. PORCHAT, by Rev. J. T. HAVERFIELD, Rector of Goddington, Oxon. London: H. J. Tresidder, 17, Ave Maria-lane, pp. 189. The story is well told, and the moral is of great value. In a pleasant and fascinating manner it inculcates the great principles of religion, and supplies lessons of patience, sincerity, and perseverance, which none can read without profit. An hyper-critical reviewer would take exception, possibly, to a few of the incidents as overstrained and artificial, and some would censure the tone of remark in reference to the events of the French Revolution, in 1793. The "reign of terror" was indeed awful beyond most other atrocities; yet, it should not be forgotten, that the reign of the Bourbons in France had been no less a curse to the people. Where both are bad alike, it is hardly fair to expose the one and to screen the other.

Watchwords for Christians. By Rev. JAMES SMITH, Cheltenham. London: H. J. Tresidder, pp. 200. This is a very neat edition of Mr. Smith's small treatises on various subjects of experimental religion. The work is admirably adapted for a present to a young Christian.

Pre-requisites to Communion. The Scriptural Terms of Admission to the Lord's Supper. By Rev. ALBERT N. ARNOLD, D.D. London: E. Stock, '62, Paternoster-row, pp. 60. We earnestly bespeak the attention of our readers to this excellent pamphlet. If any are in doubt upon the communion question, or wanting further information, or desirous of meeting an opponent with strong and scriptural arguments in favour of the primitive practice, by all means let them master this production. It will do more to rebut error, and to confirm in the truth, than any other publication of its size with which we are acquainted; and when we add that the price is but sixpence, we think that few will be content without procuring a copy.

"Hope on," and other Poems. By E. J. OLIVER. London: William Tweedie, 337, Strand, pp. 59. There is a fair amount of easy verse in this little work, and the tendency of the whole is good. Some of the pieces display energy, and betoken powers which, with improved exercise, may yet secure for the author a respectable place in the poetic world.

The Death of the Prince; a Lesson for the People. London: William Freeman, 102, Fleet-street, pp. 16. An appropriate discourse on our recent national bereavement.

The train of thought is good, and the lessons inculcated are admirable.

The Eclectic Review, for Feb., 1862, contains several excellent articles of their kind; but we repeat our former expressions of regret, that this established "Noncon" supplies so little that is really evangelical. In this important particular, even the *religious* literature of the day is sadly defective, and loudly demands a change.

The Cosmopolitan Review, for January and February. This Review is an advocate for *thorough reform* in political government and social affairs generally. Its articles are temperate, and often very able; yet, one word of advice—tales like that of Dr. Vanhomrygh, will not increase its value.

The Anglo-Hellenic Witness. A Monthly Magazine, No. 1. London: Trübner & Co., 60, Paternoster-row. The design of this new monthly appears to be, the cultivation of modern Greek Literature generally. It has made a good beginning, by sending forth several valuable papers, and we hope it will continue as it has commenced. After another number or two have appeared, we shall examine its merits more at length. *Opus opificem probat.*

Intelligence.

Foreign.

DENMARK.

Boldhusegade, No. 3, Copenhagen, Jan. 6, 1862.

MY DEAR BROTHER,—It is now rather more than a month since I wrote; I have now to furnish you with a report of my labours since then. During the last few days of November, and the beginning of December, I held meetings in Hveisel and Give parishes, and at Veile. Nothing of any particular interest occurred, except that a brother from the Aalborg church visited those parts and held a number of meetings, and several believers have been baptized.

Wednesday, Dec. 11. I left Jutland for Odense in Funen, where I held a meeting.

Thursday, 12. A woman, who for a considerable time has occasionally attended our meetings, and is often under great conviction, desired to be baptized; but as this step is connected with great self-denial and sacrifices on her part, which, however, she at that time was ready and willing to submit to, yet, knowing various other particulars, I advised her to wait still a little, that she might have time to count the cost. To this she agreed, and she would wait until I returned; if it then might please God she should be baptized.

Friday, 13. I left Odense for Nyborg, and Saturday, 14, held a meeting at Kolkendrop, about five miles from Nyborg. This is quite a new station; it was the second time I preached there. No one else of our brethren has been there. Both these meetings were well attended by very attentive hearers, and some of them appear to be very serious, particularly the man in whose house the meetings were held. I entertain the very best hopes with respect to him.

Lord's-day, 15. I held two meetings at Nyborg, that in the evening was crowded. It is quite astonishing the effect the preaching of the gospel of Christ has had at Nyborg. God has in a remarkable manner displayed his wonderful grace there; a number of the worst of characters, who, for many years, have lived in sin and wickedness, have been converted to God. You may see them, at half an hour's notice, eagerly come to the meeting, and hearts which have been as hard as flint, you may see melted into tears. One man I visited was a drunkard, and a bad character; his wife was an enemy. A few years ago he attended the meetings, and I also preached several times at his rooms. His heart was touched; he left off drinking, was very serious for some time, and had a desire to be baptized and added to the church; his father is a member. However, it did not last long before he fell back again to the world, and persisted in his evil course, just as before. Now, again, it appeared, that the Lord had touched his heart; he was under deep conviction, and repented of his sin. He appeared to be in earnest. Nevertheless, we found it prudent to wait a little before baptizing him and receiving him into the church. Now he has been baptized and added to the church. His wife, however, was of a more decided and serious character, and as we could have no reason to doubt of her conversion, and that she had found favour in the sight of God, she was received, and I had the pleasure of baptizing her Tuesday, Dec. 17.

Monday, 16. I also preached at Nyborg.

Tuesday, 17. Had a meeting with the church, administered baptism, and after that, the Lord's-supper.

Wednesday, 18. Left Nyborg for Copenhagen, where I preached twice on Lord's-day, the 22nd, to large and attentive congregations.

Having been urgently requested to come to the chapel at Wandlose, in Zealand, on Christmas-day, 25th December, as a brother was to be ordained as pastor of a branch of the church, and other services were to follow, and as I had not been able to visit that church for a very considerable time, I had promised to come. I therefore left Copenhagen, Tuesday, 24th, for Ringsted, where a meeting was appointed to be held the same evening. An old brother, one of the first members of the church at Copenhagen, was there, and preached. He was the very first who laboured in those parts, now nearly twenty years ago, when there was not one believer, or, at least, not one Baptist, there; now, the church counts about 300 members. The meeting was well attended.

Christmas-day, we had a very large meeting at the chapel. It commenced at nine o'clock, a.m., and we did not part before about six or seven, p.m. The meeting commenced, as usual, with devotional service. After that, a few things relating to the church were attended to. I was then unanimously requested to ordain our brother, to which I consented. During the address, he was moved to tears, and so were many of those present. It was a solemn season, and a deep impression was made on the whole assembly, which was very large. The brother's name is Carl Christoferson. Other important exercises followed. It was a blessed day, the Lord was graciously present in the midst of us, and He was precious to our hearts.

I was much entreated by the church to visit some of the cities in those parts of Zealand, and preach the gospel there, and I promised to do so, if time and circumstances would permit. Two meetings were appointed for me to hold—Thursday, 26th, and Friday, 27th. These were also crowded by attentive hearers. After other engagements, on Saturday, the 28th, I left for Copenhagen, where I arrived in the evening.

I am very happy to say, that the church in Zealand, which I visited, is prospering, and enjoying the rich blessing of God. More than fifty believers have been baptized and added during the last year.

Sunday, 29. I preached twice at Copenhagen.

Tuesday, 31, New-year's evening. We had a public meeting at night, from ten to about half-past twelve o'clock. Several brethren, besides myself, addressed the meeting, and we concluded the old and commenced the new year on our knees, in prayer to God. It was a very blessed meeting.

Thursday, Jan. 1. We had a public meeting in the afternoon, at four o'clock, and after that a tea-meeting, or love-feast, which lasted to a late hour. The meetings in Copenhagen are generally well attended. Sometimes, particularly Lord's-day evenings, they are crowded to excess, so much so, that we have not room enough to accommodate all the people. A great pity it is that we have not got a good chapel; but it is no use to complain.

Lord's-day last, and the Lord's-day before, two females were re-admitted into the church. The one is an elderly woman, who has been out of the church now for about fourteen years; she was re-admitted Lord's-day, 29th December, on which occasion both she and the church were deep moved. The other is a younger, unmarrie woman. It is about eleven years since she was excluded. Once, last summer, I met her quite accidentally, or unexpectedly; I spoke to her about her soul, and exhorted and encouraged her to seek the Lord. She felt much ashamed, and when I spoke to her about attending our meetings, she feared she could not do it for shame. However, after some time, she came, and the Lord has been pleased to seek and accept her, I hope; and yesterday she was re-admitted into the church; many tears were shed on the occasion. Her case is indeed a wonder of the marvellous grace and loving-kindness of our merciful heavenly Father.

May our gracious heavenly Father be with you and me, and us all, and keep and bless us for the sake of his dear Son.

Your's sincerely in Christ,

A. P. FÖRSTER.

SAXONY.

(Letter from Mr. Geissler.)

As it plainly appeared to be the will of God that for the present I should labour chiefly in the *Provinces* of Saxony, towards the middle of December I left Dresden for Halle, one of the capitals of the new field, which, in the mean time, shall be our head-quarters. We commenced here, I can say, in looking to our Lord Jesus Christ, and under His directions and blessing. Having hired for some Lord's-days a pretty large hall of an inn, I preached there on December 15th in the forenoon, on 1 Cor. i. 3. The meeting was, as is usual here in the forenoon, rather thin, though announced in the papers; in the afternoon, the hall was filled, and all listened to the proclamation of "the unsearchable riches of Christ."

(Eph. iii. 3.) During the following week-days, I made various visits, and looked out for a lodging. On Wednesday, the 18th, went to Wurp, a village in the neighbourhood, where I had engaged to preach in the dancing-hall of the hospital there. Much before the appointed time, I was told that the hall was filled. It was the first time that such an undertaking took place there. I soon saw myself in the midst of a real heathen people, sinners of all kinds, and even the crudest sorts; Rationalists and open enemies of the cross had assembled. Having commenced with singing a short hymn, I begged the assembly, at least as long as we hear the word of God, or speak in prayer to Him, to put away their pipes, and take off their caps. But in vain, only a few obeyed. Many laughed me in the face, and tried to disturb the meeting. Still the Lord was with us, and gave power to be, what was needed, rather loud and energetical, else I was done. At the conclusion, many commenced to laugh, and scorn, and roar, and I *just* escaped without a beating. Happily, I must say, they were not so much wroth with me as with our dear Englishmen, in sending a *missionary* to them, as a christian people, instead of to the heathen countries, saying, "We can't find so much fault with him as with those who send him." But these are just the people to go to, and very soon, if the Lord permit, we shall be there again,—being even entreated to come by many who had devoutly listened.

On Lord's-day, the 22nd, preached again twice in Halle. Likewise, on Wednesday, the 25th, as on the first Christmas-day, which is kept rather holy here. On Thursday, the 2nd feast-day, I went early to Kötzschau, where this day I was expected, and preached in the morning, on the song of the angels (Luke, ii. 14), and in the afternoon held a Bible-class, in which we all enjoyed the Lord's richest blessing.

Sabbath, the 29th, preached in Halle, in our hall, which in the evening was crowded, so that some could not get admittance. The Lord, who gave great blessing to the sowing, will, we hope, not withhold the same to the increase of the seed.

On the 30th, I went to a town called Zörbig, where, for this day, a meeting was announced. In the evening, the whole town seemed to be in uproar, and the large hall of the shooting-house was soon crowded; it was the hall in which occasionally the great man of the Rationalists (Mr. Uhlich) delivers his lectures. There were fully above a thousand hearers assembled, and as many had to go away again, unable to get admittance. With the Holy Spirit's help, I proclaimed to them the simple, and trust, the true and full gospel, having for my text the words "This is a faithful saying," &c. All listened attentively, only some of those poor Rationalists present, could not bear to hear, and this in their chapel too, that old and humbling doctrine of the crucified God-man. A desire was expressed to come soon again, and preach in the larger hall, in the senate-house.

The next morning, I went fourteen miles further, to Bitterfeld, where I met several brethren and friends, who held a lovefeast there, at which I was permitted to give an address. Here we concluded the old year, and commenced the new one, in prayer. Having commenced with Jehovah, may we also live and finish with Him.

On new-year's day we held a conference, at which I made various engagements to preach in divers places. At night, the population of Bitterfeld, to whom I preached on a former occasion, assembled also in the hall of the shooting-house, which brother W., for this night, had hired, and where, the night before, a great masquerade had taken place. After the preliminary service, I preached on the swiftness, the uncertainty, and importance of our lifetime. The truth seemed to have made a deep impression. May the Lord's blessing follow. After the service, we assembled in Br. W.'s house again, and enjoyed the Lord's Supper.

The following day I travelled, guided by a brother, about twenty-four miles further, to Söllirhau, where I was expected. Two brethren living there had hired the larger hall of an inn. Perhaps it may seem strange to some of our friends in England that I am mostly preaching in ball-rooms, dancing-halls, inns, and public-houses, the very temples of Satan; but my mission is, to "go into all the world," and in these halls I meet the chiefest and the most of sinners. Chapels, as in England, I have none here, and even in these the people would not come so numerously and willingly as to their public halls; and private houses, or rooms, are not so suitable either. It is also a new and strange appearance here to use those houses for divine worship, and the preaching of the word of God; and not long ago I was summoned before the Tribunal for "the profanation of the word of God," because I had preached it in an inn. But it is our privilege, that wherever I am expected to preach, the brethren and others always hire the largest halls, and announce it in the newspapers; and it is a special triumph over Satan's empire to use his chapels for the destruction of his kingdom and the erection of Christ's instead. You may imagine that he raises opposition, and recently, through the medium of the Lu-

theran pastor in this place, he frustrated our intention, and prevented the use of the inn. But the people then assembled in the house of a brother, which became overcrowded, whilst many stood outside, notwithstanding the severe cold. It seemed (thanks be to the Lord) as if none of the words fell on the ground, but did go to the hearts of the hearers, and if I had preached till midnight they would have listened. We are sure some day fruit will appear.

The following day I went further, to Glamha, where, on the way, in the town called Düben, I spoke with the host of the largest public-house, and engaged for a future time his hall. Having at sunset arrived in Glamha, I was told that the Lutheran minister there, who is here generally, also the police (!) had strongly forbidden the preaching of the English missionary in the hotel, and threatened the bailiff and the host with the higher police. I then went to the bailiff, and also to the minister, to entreat him not to hinder the preaching of the gospel; but he would not yield. He semed ill-pleased, and begged me not to intimate my preaching in the public papers. But this is our only bell, and we shall ring it still more. I now went to the inn, where a number of people were already assembled, to whom I explained the matter, and invited them to come to the brother's house who lives there. Immediately they all, and others, followed, and filled, not only the house, but also the place under the windows, being anxious to hear. I am invited to come soon again, which may be at the end of February, for till that time, and even beyond, every day is already engaged. Indeed, these last two places seem to be a fertile country, and very promising.

With this I will conclude. This is something of the beginning of our labour in a new field—the Saxon provinces. May the Lord's blessing rest upon the word which is here specially needful, where Rationalism and the grossest infidelity have prevailed more than anywhere else. The next time I hope to write more, but it can not be till March, since all my days are engaged for journeying and preaching. Begging heartily to have a share in your united prayers, I wish you all, for this new year, Jehovah's richest blessing. Yours in the Lord Jesus,

MORITZ GEISSLER, Missionary.

Halle, A. S., Great Ulrichestr, 1.

NORWAY.

Lauroig, in Norway,
Jan. 8th, 1862.

DEAR SIR,—As the Lord has permitted me to live another year, and crowned it with many blessings, both spiritual and temporal, I feel a desire to be thankful, and as many of those blessings are come through his dear people, among whom you are one, by causing the *Primitive Church Magazine* to be sent to me regularly, I take this opportunity to express my gratitude to you for this your kindness; as I also humbly ask you to favour me with the same kindness this year, and at the same time I shall joyfully improve the occasion to relate something of the grace of God in these parts. My missionary labours have been as follows: I have, by the grace of God, travelled in his cause 683 miles, distributed 21 books, or pamphlets, and 13,250 pages of tracts, preached 168 sermons, led in 82 prayer-meetings, baptized 27 professed believers, visited 525 times, sold 31 Bibles, and 77 Testaments, and commenced 2 Sunday-schools. To perform this labour, I have not only been sustained by the grace of our own rightful Lord, but though I had no certain support from my own dear people, but 100 dollars from the Seamen's Friend society in New York, the Lord's mercies have not failed; "they have been new every morning; great is his faithfulness;" and I hope I dare say, "The Lord is my portion, saith my soul; therefore will I hope in him." Several times it did look as if I should be in need, but just in the time of need, the help came, mostly from unexpected quarters, and those I have received seven or eight times sums of 1½ to 30 dollars of five small churches in Denmark, the Baptist Mariner's Church in New York, and from Rev. Mr. Wiberg, in Stockholm, and now, lastly, 100 dollars from the first Baptist church in New York. Such were the primitive churches ways of supporting the first missionaries, and I am happy to be found in that way, for, besides some other important advantages, I think we may conclude that the Lord has some work to do there when he sends means, and this I am happy now to relate. The prospect here a year ago was such that I expected to leave this country, but now, I can not attend to the calls for my assistance. Then we were, in all, but twelve regular *strict Baptists*, now we are about forty in two churches. These reside in seven or eight different places, over a district of 400 or 500 miles, from Christiania to Bergen, and in the largest and most important towns a door is open for us. A brother in Bergen writes thus:—"We were together last night to consider which was best for us to do, and we agreed to be organized into a church, wherefore I pray you to come to us as soon as possible." A brother from Eilsvold, about thirty miles above

Christiania, visited me a few days since; he relates, that in his home, in Christiania, and in Drammen, a door is open, and some wish to follow our dear Lord in his appointed way. Last Sunday I was in Porsgrund, and a brother, who resides further in the country, said, that the so-called church-believers had asked him to come to them and lead their prayer-meeting. We have long prayed for the outpouring of the Holy Spirit. *Pray for us.* Yours in Christ,

F. L. RYMKER.

P.S. As I wish that the state of the cause of Christ here in this land should be known to our denomination in England and Scotland, I pray you to send my letter to the editor of the *Primitive Church Magazine* if you think that the matter of it will be interesting to its readers. But we need also all the prayers of all the people of God, that we may be able, by the grace of God, to preach among this people "the unsearchable riches of Christ." We need also temporal means, both more labourers and money, and if some friends in England would remember us also in this respect, "verily I say unto you, he shall in no wise lose his reward." What is received thus shall gratefully be acknowledged in the *Primitive Church Magazine.*

F. L. RYMKER.

FRANCE.

A NEW POPISH MIRACLE.

LAST Sunday a mandate from the Bishop of Tarbes was read in all the churches of his diocese, declaring it to be true that a young girl, named Bernadette Soubirous, had seen the Virgin Mary in a grotto at Lourdes in 1858. He undertakes to say from his episcopal chair that the exact number of times that the Virgin miraculously appeared in the grotto was twenty-eight, and that she wore yellow roses in her shoes! He, therefore, charges all the faithful in his diocese to believe in the miracle of Lourdes as a true and genuine miracle, and nothing doubts that his judgment in this matter will be confirmed by the Pope."

PROTESTANTISM IN FRANCE.

DR. BAIRD states that, in his recent visit to France, he was atonished and delighted to find that in Lyons, the most intensely Roman Catholic city of that country, there are now Protestant chapels with 620 communicants, and nearly 3,000 attendants, and five Sabbath-schools, and three surburban chapels, four ordained ministers and ten evangelists, one of whom during the last six years has distributed 60,000 copies of the New Testament among the troops stationed there, mostly by sale. In Paris there are thirty-two places of worship where Christ is preached. During fifteen years, Protestant chapels have been opened in 121 places, and in twenty-two others the way is prepared for opening more.

TURKEY.

THE TURKISH GOVERNMENT PENSIONING A MISSIONARY'S FAMILY.

THE 'Londonderry Standard' invites attention to an interesting communication from the Rev. John Rogers, of Comber, Convener of the General Assembly's Jewish Mission, announcing the grant of a pension of £160 a-year to the family of the Rev. William Graham, missionary at Damascus, who was cruelly murdered during the late insurrection in Lebanon.

Irish.

ROMANISM IN BELFAST.

A ROMAN Catholic priest, well-known in town, called at No. 4, Second-street, adjoining the Falls Foundry, in which house the head of the family, a widow, has been confined to bed for seven years, wanting the power of her limbs. She lies on a bed in the kitchen. Immediately over the foot of the bed hangs a clock, and beside it there was a card bearing upon it three texts of Scripture. This card immediately attracted the keen eye of "his reverence," who seemed not to like to meet such company, especially in the house of any of "his flock," as he then took the residents in the house to be. In an angry tone he inquired of the bed-ridden woman—"Who gave you that?" waving his hand towards where the clock and card hung. The poor woman at first did not clearly understand whether he meant the clock or the card, and so she in turn inquired—"Which of them?" "That card," said the priest. "Oh," said the woman, "it was a young lady who sometimes calls to see me." Without asking further questions, he tore down the card with the nail upon which it hung, saying at the same time—"Lady or no lady, whoever gave it to you, it now goes in the fire," and instantly he commenced to tear it in pieces. The crippled woman, feeling not a little astonished at such a proceeding, said, "I think, Sir, you are making too free." "Do you indeed?" coolly replied the "rev. father." "Yes," said the

woman, "I do." He asked, "Why did you send for me?" The woman was equally astonished at this query, and replied, "Is it me, to send for you or the like of you?" He threw down the remaining portion of the card on the bed, and went to the door, and opened it to look at the number, and returning to the woman, he asked, "What religion are you?" The old woman's blood was a little aroused by this time, and she said warmly, "I'm a good Protestant, and I mean to die one." He said—"I beg your pardon. I have made a mistake. I've done very wrong." "I think you have," said the woman. The priest then asked for a family residing at No. 14, Second-street, and the old woman told him sharply that he might find them if he looked well. Before leaving her he said to her, "You must say nothing about this. What can I do for you? How much will you take and never mention it?" The priest then left, and went to seek No. 14, which happens to be an end house as No. 4 is; and it appears that he had been sent for to visit a sick woman in No. 14, and by mistake dropped into No. 4, where the presence of the crippled woman lying in bed led him, of course, to believe he got into the right house. The old lady well remarked as he was leaving,—"Thank God, my Bible was not in your way, or you would have burned it as fast as the card with the two or three verses." The top portion of the card, which escaped the flames through the sick woman shouting at him, has been left at our office, and bears upon it the words—"As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth in Him should not perish (but have) everlasting life.—John iii. 14, 15." The words "but have," enclosed in parenthesis, have been torn away with the part destroyed, the latter having contained, it is said, two other texts. The Roman Catholic priests are very fond of asserting that they do not oppose the reading of the Bible, but here is a case which goes far to prove their hatred to the sacred Scriptures.—*The Belfast Weekly News.*

Metropolitan.

PROVIDENCE CHAPEL, HACKNEY-ROAD.

IN July, 1856, the Rev. John Russell entered upon the pastorate of the church in this place; at that time the cause was in a low state. The Lord has been pleased so to bless the labours of our pastor since he has been with us, that in consequence of the increase of the congregation, galleries were erected during the past year.

Last year thirty-nine were added to the church, twenty-five by baptism and fourteen by dismission from other churches, thus making 227 additions to the church since our pastor's settlement. The Sunday-school and other societies connected with the chapel, have increased and are in efficient and active operation.

Death has made its inroads upon us, and lately removed to the church triumphant brother Nathaniel Kevan, a deacon, and Mrs. Pillow, the beloved wife of another deacon.

Mr. Kevan, with the Rev. Thomas Boulton, late of Graham's Town, South Africa, were very active and zealous, with others, in the erection of the chapel for the Rev. James Smith, of Ilford, the first pastor.

Mr. Kevan has been a deacon for about thirty years.

We trust the Lord will continue to bless the ministry of our pastor, so that while some are removed to their rest, others may be brought to fill their places, and be useful in the work of the Lord. E. J. O.

Provincial.

BAPTIST ANNIVERSARY, BERWICK-ST., NEWCASTLE-ON-TYNE.

ON Christmas-day, 1861, the children of the Sunday-schools connected with this place, including Garden-street, Gateshead, had their periodical assembly. Those (195) in the Benefit Society, founded 1816, by the Rev. Richard Pengilly, received dividends in the ratio of 3s. 9d. for 4s. 4d. paid. The depositors of the Savings' Bank in connection with the Gateshead School, were paid their investments by Mr. James Potts, some of them having as much as £4 0s. 5d. to receive.

On Thursday, Dec. 26, the Anniversary *Soirée* of the church and congregation was held; the Rev. William Walters, presiding. Mr. H. A. Wilkinson, Mr. John Bradburn, and Mr. Henry Murton, reported the satisfactory state of the Schools and Christian Instruction Society, the latter founded in 1828, by Mr. Mark Moore, of New Park-street church, London, when on a visit to Newcastle. Mr. T. C. Angus, and Mr. Henry Angus, introduced the subject of the debt on the Chapel, which, by a united effort, was extinguished, and 11s. 6d. over; nearly £700 having been raised during the last two months, in addition to £800 raised twelve months ago; in all, about £1500 chiefly by the church and congregation. This is alike creditable to all concerned and a noble vindication of the power of the voluntary principle when properly applied.

Additional interest was given to the meeting by the attendance of Dr. Angus, of Regent's Park College, London, who delivered an impressive address. During the year *sixty-three* have been added to this church by baptism.

SOUTH SHIELDS.

THE Rev. W. Hanson, from Birmingham, commenced his ministerial labours as pastor of the Baptist Church, Barrington-street, on Sunday, Jan. 5. In the morning, the subject of his discourse was "The duty of the minister to the Church;" and in the evening, "The duty of the members, and how they might assist the minister." The congregations were numerous.

General.

SALUTATIONS AMONG DIFFERENT NATIONS.

THE expressions used as salutations among different nations have, under their common aspect, something characteristic and interesting even for the most casual observer.

In the East the expressions savour, in a more or less degree, of the Scriptures, and of the serene and patriarchial sentiments of the inhabitants. One recognizes the immobility of these pastoral and warlike people, standing aloof from all human progress. Nearly all have a foundation in religious sentiments, and express peace to those to whom they are addressed.

The salutation used by the Arab, "Salem," or "Shalum," means peace, and is found in the word Jerusalem. The Arab salutes his friend thus: "May God grant you a happy morning;" "May God grant you his favours;" "If God wills it, you are well." This last expression betrays their unenlightened confidence in God.

Turks have a formula which can only be used in a sunny clime—"May your shadow never be less." An Englishman would never think of wishing a fine shadow.

The climate of Egypt is feverous, and perspiration is necessary to health; hence the Egyptian meeting you asks, "How do you perspire?" "Have you eaten?" "Is your stomach in good order?" asks the Chinaman—a touching solicitude which can only be appreciated by a nation of gourmands.

"Good cheer," says the modern Greek in nearly the same language that the ancients were wont to greet their friends. A charming salutation, which could only have originated among the happy careless Greeks.

The Romans, who were heretofore robust, indefatigable, and laborious, had energetic salutations, expressing force and action: "Ralve;" "Be strong;" "Be healthy;" and "Quid agis." "What do you do?" "What make you?"

The Genoese, of modern times, say, "Health and wealth," which is very appropriate for an active and commercial people.

The Neapolitan devoutly says, "Grow in sanctity;" and the Piedmontese, "I am your servant." The "How stand you?" of almost all Italy, forcibly indicates the nonchalance of that sunny land.

The Spaniard, grave, haughty, and indifferent, wishes you "Good morning," to which we respond, "At your service, sir." Another salutation which the Spaniard uses, "God be with you, signo," shows a melange of respect for one's self and religious sentiment.

The ordinary salutation of the German is, "Wie Gehts?" "How goes it?" and has a vagueness partaking somewhat of the dreamy character of the German. To bid one adieu, he says, "Leben sie wool,"—"Live quiet and be happy." This last plainly indicates his peaceful nature and love for the simple joys of life.

The travelling Hollander asks you, "Heo waart'age?" "How do you go?" The thoughtful active Swede demands, "Of what do you think?" whilst the Dane, more placid, uses the German expression, "Liv vel," "Live well;" but the greeting of the Pole is best of all—"Are you happy?"

MANCHESTER.

BAPTISMAL REGENERATION IN THE CHURCH OF ENGLAND.

THE following address has been issued by the Rev. W. Whitelegge, Rector of St. George's, Hulme:—

A few words to those who come to be churched.

It is your duty, as some token of your thankfulness, to make an offering, proportioned to your means. A box is placed on the altar steps, for the purpose of receiving it.

You should get your child christened *as soon as possible*. The Prayer-book recommends that this most important duty be not delayed "longer than the first or second Sunday next after its birth."

As a Christian mother, you should remember that "It is certain by God's word, that children *which are baptised*, dying before they commit actual sin, are undoubtedly saved."

An unbaptized child is not a Christian, and by the laws of the Church cannot receive Christian burial.

By all means, avoid putting REGISTRATION in the place of BAPTISM. BAPTISM IS

THE APPOINTMENT OF CHRIST—REGISTRATION, OF MAN. You are not bound by law to have your child registered, *unless the Registrar comes to you.* You *are* bound, under any circumstances, by the law of Christ, to have your child baptized, otherwise *there is no promise that it will be saved.*

A child can only *receive its name*, properly, in baptism. If it be registered first, the name should be withheld, as the Registration Act allows, until it has been baptized. For a boy, two godfathers and one godmother; and for a girl, two godmothers and one godfather are required. They should be friends, and not the parents of the child; and they can be procured without much difficulty, if you will only try.

Should your child be taken dangerously ill, before it can be brought to the church to receive public baptism, take it at once either to the rector or the curate, or send for one of them and get it privately baptized.

No unordained person is authorized by the Church of England to administer baptism, the clergy alone being duly qualified to do this.

The times for churching are every Wednesday and Friday morning at 11, and every Sunday afternoon at 3. The times for public baptism are every Sunday afternoon at 3, and every week-day festival, at 11 in the morning.

No fee whatever is charged at this church for baptism, whether public or private, to those living within the parish.

When your children are old enough to learn, take every possible care that they attend a church school, both on Sunday and week day; and train them from the first to be faithful members of the Church of England, and to avoid all Dissenting schools and chapels,—Romanist, Methodist, Independent, or other, where unfriendly feelings towards the church will be instilled into them, and they will be imperfectly instructed in the principles of the Christian faith.

A SINGULAR ADVERTISEMENT.

THE following advertisement recently appeared in a Daily Paper of large circulation.

"If there is no promise of salvation for children that die unbaptized, are we to infer that such children are annihilated, or are they passed into everlasting torment? If the latter, can we imagine a just and merciful God, looking with complacency on infants writhing in agony for no fault of their own? Do clergymen of the Church of England really believe that there are children in hell a span long, as some have asserted?"

The above is supposed to refer to certain recent doings among a part of the Manchester clergy.

AN INTERESTING DISCOVERY.

THE EARLIEST COPY OF THE SCRIPTURES.

DURING the ensuing month a work of rare interest to the Biblical scholar will be published. It is a *fac simile* of the earliest copy of the Scriptures ever yet discovered. The manuscript contains portions of the Gospel of St. Matthew, and was written by Nicholaus, the seventh deacon, at the dictation of the Apostle Matthew, fifteen years after the Ascension. The manuscript, together with many others, was discovered by Mr. Stobart, in a sarcophagus, at Thebes, and was brought by him to England. On his arrival in this country he sold a portion of his collection to the British Museum, and a considerable number of the remainder he disposed of to Mr. Meyer, the celebrated archæologist of Liverpool. Those in the British Museum remain unrolled and unread to the present day, but Mr. Meyer, having obtained the assistance of Dr. K. Simmondes, proceeded to unroll the various papyri, and among others of great interest was discovered one in fragments, containing portions of the Gospel of St. Matthew, and bearing the inscription, "The writing by the hand of Nicholaus the Deacon, at the dictation of Matthew, the Apostle of Jesus Christ: it was done in the fifteenth year after the Ascension of our Lord, and was distributed to the believing Jews and Greeks in Palestine."

The Papyrus is much damaged, and the fragments preserved are not very numerous, but they supply two lost verses, furnish a much purer text than any other known version, and clear up many passages that have hitherto been doubtful and obscure. The manuscript is written in the Greek uncial character, and in all probability was the identical manuscript that was copied seven times by Hermodorus, during the life of the apostle, and likewise seven times after his death. The copy from which the English version of the Gospel is chiefly derived is the eleventh copy made by Hermodorus, preserved in one of the monasteries of the East, and in this several errors have been made in the transcription. The publication of this work is one of the greatest interest to the Christian world, and will probably excite more attention than any similar discovery during the present century. Messrs. Trübner have undertaken the publication of the work, and a